A

SOVERAIN REMEDY

For all Kinds of

GRIEF.

Opened and Applyed in a

SERMON

AT THE

FUNERAL

OF

Mr. JOHN LANGHAM

THE

Eldest Son of Sr. *James Langham* Knight) a Child of five years and an half old, who dyed at *Cottesbrook* in *Northampton-shire*, *July* 29. 1657.

WITH

A Narrative of sundry Remarkable Passages concerning Him, before, and in the time of his sickness.

THE SECOND EDITION.

By *THOMAS BURROUGHES*, B. D.

LONDON,
Printed by T.R. for *John Baker* at the *Peacock* in St. *Paul's* Church-yard. 1662.

To the Right Worſhipful Sir *John Langham* Baronet, and to his eldeſt Son Sir *James Langham* Knight, the one, my much honoured Patron, both, my worthy and much valued Friends.

Right Worſhipful,

THeſe enſuing *Meditations*, which were firſt *Preached*, at your deſires, upon occaſion of your ſad parting with that *ſweet and hopeful Little one*, in *whoſe life* ſo much of your Comfort *and life were bound up*, I make bold, now again, to offer to you, from the *Preſs*. Gen 44.30. Not out of any ambition that I have to be in *Print*: For I know there are ſo many excellent Sermons, and other Treatiſes, already extant, in Engliſh, upon almoſt every Subject in Divinity, that (with many Readers) the *great choice* they have, doth even *hinder choice*, and makes them uncertain what to read. Beſides, I am a little acquainted with the Genius of this Age, which is hardly taken with any thing but what is *new*, or at the leaſt, trim'd up after the *new Mode and Dreſs*; an humor, which as I have not learned, ſo neither do I much care to learn the Art of pleaſing. All that I have aimed at in this ſmall Piece (how far I have attained it, I am no competent Judge) is to clear up, and handle *known and practical* truths, in a *plain and convincing* way, ſo as to work upon the *Conſcience*, with which we Miniſters are chiefly to deal: to ſhew what *Reaſon* there is, why we ſhould *take all well* that God doth: and how the Soul may be framed to *Silence and Submiſſion* under Gods correcting hand, in his ſharpeſt Diſpenſations. You will (I doubt not) accept of what I here do offer you, as in other reſpects, ſo becauſe you ſhall here find mention of that *Dear One* of yours, who, when alive, was accounted by you *as your Crown*; Prov. 17.6. and had ſo much room in all your hearts; and who, though he be gone hence *out of ſight*, (to be ſeen no more by you in this World) will not (I believe) in haſt, be out *of your minds*. I know, you meet, every day, with ſomething or other that ſtill repreſents him to your thoughts; and your ſores being often rubb'd, by thoſe Remembrances, are apt to bleed a freſh. But here (I hope) you ſhall find not only what may occaſion your ruminating upon your loſs, but that alſo which (by the bleſſing of God) may conduce to quiet and compoſe your Spirits, to aſſwage your grief, and by degrees to raiſe you above it, if not to make you forget your ſorrow altogether. The truth is, the *Conſiderations* here ſuggeſted are of unſpeakable uſe to ſupport the Soul, not only under ſuch a croſs as this of yours (which yet I confeſs is heavy) but under all griefs and troubles whatſoever. In which reſpect, theſe Cordials, which were (in the firſt place) prepared for you, may ſerve for others of Gods Sons and Daughters of affliction, to revive and chear them alſo in their ſufferings.

Of

Of my Addreſs, at this time, to you (if any deſire a further Reaſon) this is the account. There being ſome neceſſity of printing this Sermon, I was very willing to take the opportunity of preſenting you with it, as a Teſtimonial (little things, you know, do often ſignifie great matters) of my very great obligations to you. The truth is, this piece (I would it were more worthy for your ſakes) is yours upon a double account; both becauſe it was preached at your deſires, and with reference principally, to comfort you under the ſad affliction before-mentioned: and becauſe you have made the Author himſelf yours by your manifold favours to him. To the Right Worſhipful Sir *John*; my honoured Patron, I owe my preſentation to this place, which (though I had alſo a concurrent, and unanimous call from the people, without any contradiction) he freely conferred upon me, being moved to it by that good opinion of me, which he was pleaſed to entertain, without any ſuit of mine, or ſolicitation of any other in my behalf. Here I do (I bleſs God for it) by his means enjoy a comfortable ſubſiſtence, and eat not the bread, either of direct or indirect Simony: a mercy, which (Reverend Mr. *Samuel Hilderſam* tells me) many of our Cloth do not (the more is the pity) through the corruption of the times enjoy. Since that, I, and mine have, from you and yours, upon all occaſions, received very many favours, and real kindneſſes; among which, I account that reſpect you have alwayes ſhewed, and the countenance you have given to my Miniſtry, not the leaſt. So that I have had cauſe, and ſtill have to bleſs God for you, who hath (by you) freed me from much oppoſition, others of my Brethren have (in the late times) met with, and vouchſafed me much encouragement in my work, they have wanted. This I (here) willingly do, and upon all occaſions ſhall make a thankful acknowledgement of, and having no better way to expreſs my gratitude, ſhall do it by my prayers for you, and ſerviceableneſs (as I am able) to your ſouls.

Epiſt. Ded. before the Book of his reverend Father, called *The Doctrine of Faſting, &c.*

The God of Heaven requite all your love, and multiply his mercies upon you and yours, his diſtinguiſhing mercies ſpecially; make up your late ſad loſs by giving to you, and continuing with you other Sons (as hopeful) in the room of that dear one, whom he hath taken to himſelf: however vouchſafe you a name better *than that of Sons and Daughters*, teach you to live by Faith, give you more and more to know what belongs to Communion with *the Father, and the Lord Jeſus Chriſt* (a favour, in compariſon of which no outward mercy is worth the mentioning) and take delight to uſe you, and yours after you, as bleſſed Inſtruments of his Honor. This is the unfeigned prayer of

Eſa 56.5.
1 Joh. 1.3.

Your Worſhips very much obliged ſervant in the Lord,

Cottesbrook, April 10. 1662.

THO. BURROUGHS.

Psalm 39: 9.

I was dumb, I opened not my mouth, because thou did'st it.

AS touching the Author, and Pen-man of this Psalm, there is no question. But if I were asked, at what time, and upon what particular occasion, it was written, I could not so easily give an answer. Nor is it much material to our purpose. This is enough, and may certainly be gathered from the context, that the Psalm relates to some very sore, and heart-piercing affliction under which the Prophet groan'd. It may be it was the rebellion of that ungracious Son of his, *Absalom*: some passages in the Psalm seem to look that way. Haply it might be some other cross: for he was *a man of sorrows, and acquainted with griefs* of all kinds, like as Esa. 53. 3. the Lord Jesus, of whom he was an eminent Type. Whatever it was ailed him, 'tis sure, it was such an affliction, as he thought would have killed him, such an one, that if God should not speedily put an end to his misery, he made no other account, but that his misery would quickly make an end of him. This may be collected from *ver.* 4. and 13. It was such an one, that the grief and sorrow it had caused, *did eat, and consume him like a moth*, *ver.* 13. There was

such a tempest of passion raised in his soul, by reason of his present affliction, that his faith and patience were put to it to the uttermost, and all the grace he had was but little enough to keep him from dashing, and being split upon the rocks. In this sad case, what it was relieved, and eased his soul, what it was quieted, and stilled the tempest, is more worth our inquiry; and herein, the Holy Ghost was pleased not to leave us at a loss, but hath ordered that it should be recorded, for the good of all the sons and daughters of affliction, to the worlds end, that they may learn what they have to do when they are (*a*) *afflicted and tossed with tempests*, when their hearts are upon any sad occasion, (*b*) *cast down and disquieted within them*. And to that end God hath commanded this holy man, in the words of my Text, to tell you;

(*a*) Esa. 54. 11.
(*b*) Psal. 42. 5.

1. What a strange *cure* was wrought upon him.

2. What the *remedy* was he used for that purpose. The first in these words; *I was dumb, I opened not my mouth*: the second in these; *because thou didst it*. The tempest that was in his soul ceaseth, and there is a calm; and it was his faith presenting God unto his soul, from whose hand the affliction came, that made all hush't and quiet.

Augustinus legit, [quia tu fecisti me] ac proinde erravit in hujus loci interpretatione.

I shall explain the Text, in the handling of the several Doctrines.

Time will not permit me to stand gathering all the precious fruits (that otherwise I might) which grow upon this Tree of Paradise; all the Doctrines which this Text would afford; I shall therefore collect but three.

Doct. 1. That nothing in the world is more sure, than that all the evils of affliction which befall us, come from the *hand* of God.

Doct. 2. That nothing doth better become us, when God lays his hand upon us, than *to be dumb*, and not *to open our mouths*.

Doct. 3. That nothing is more effectual to make us *dumb* under Gods correcting hand, than this very consideration, that it *is Gods hand* from which our afflictions come.

For the first, This is a thing we may resolve upon, when any

any evil of affliction betides us, *'Tis Gods doing.* Let the instruments and second causes be who, and what they will, this is certain, *Gods hand is in all.*

I am not, at present, any whit concerned to meddle with the point of Gods providence, in or *about the evil of sin*, and therefore shall pass it by. Our business is about the hand that God hath in the *evils of affliction and misery*, (strictly so called) and those only which light upon the sons and daughters of men in this life: such as be pains, diseases, losses and crosses in estates, and children, death of friends, and dear relations, with all others of the like nature, which are many more than can easily be numbred. I deal not now with the meritorious cause of mens sufferings in these kinds, which cannot be denied to be sin. 'Tis the author from whence they come, and by whom they are inflicted, that I am to speak of; And we may be bold to say, *'Tis God.* I know Physitians will tell us, that this, and that is the cause of such and such a disease: and there are few other disasters and calamities befall men, but haply causes (with ease) may be assigned of them, and we may say it was long of this thing; and that, else all had been well. But when all is said, God is the *cause of causes*, and there is none of these things happen to any, but there is an *hand of Divine providence*, which orders and disposeth them; God doth all, for;

1. He singleth out the (*a*) person that is to suffer.
2. He appointeth what the (*b*) affliction shall be.
3. He setteth down the (*c*) time when.
4. He determineth (*d*) how long.
5. He assigneth the (*e*) place where.
6. He prescribes (*f*) the manner how.
7. He (*g*) weighs the measure, how much.
8. He orders (*h*) all second causes and means.
9. He (*i*) layes the affliction on.
10. He governs and guides every (*k*) contingency.

None of these things come to pass at an adventure, or by chance; nor are second causes so left to themselves, but

(*a*) Job 1. 8. Lam. 3. 12.
(*b*) Job 1. 12.
(*c*) Psa. 31. 15. Esa. 16. 14. Joh 7. 36.
(*d*) Gen. 15. 13 Rev. 2. 10.
(*e*) Mat. 26. 55.
(*f*) Job 1 12. and 2. 6.
(*g*) Psa. 78. 50. He weigheth a path to his anger מֹאזֶן
(*h*) Joh. 19. 11
(*i*) Esa. 9. 13.
(*k*) Mat. 10. 29.

that God doth supervise, and act, and order all in all. To instance in the case of sickness; it is Gods doing that *this disease*, finds out *this person*, just *at this time*, in *this very place*, holds him *so long*, handles him *thus and thus*, that he is now *better*, and now *worse*, and that at last, he either recovers, or dies. There is nothing of fortune or meer chance in any of these things. And it is so in all other afflictions. Afflictions in Scripture are compared to (*l*) *arrows*, but they are not like that, (*m*) which I know not who, shot at, he could not tell whom, and hit him he could not tell where, and hurt him he knew not how much, or how little, but did all at a venture. No! these arrows are shot by an *Almighty hand*, guided to their mark by *an unerring wisdome*, according to a will that is *righteousness and holiness* it self.

l Psal. 91. 5. Lam. 3. 12.

m 1 King. 22. 24.

If you demand how this may be proved, I shall evidence it by two sorts of Testimonies.

1. The Testimony of the godly.

1. The Testimony of the best, and most holy persons that ye read of in Scripture. Let the *Sabeans* and *Chaldeans* plunder *Job* of his estate, let the Devil himself raise a wind to blow down the house upon his childrens heads, and slay them all; *Job* will tell you, (*n*) It *was God from whom he had received so much* good, that now sent upon him all this *evil*; It was God, *who first gave* him that estate, that now took it away again; It was God who had *given* him those children, that did now bereave him of them: *God hath given, God hath taken, blessed be the Name of the Lord.* Let *Shimei* come out, and throw stones at *David* as he passeth along, let him curse and spit venome at him, according to his pleasure; the holy man looks upward, and both sees, and owns Gods hand in this, (*o*) *God hath bidden him curse David.* Let wicked persons rage and persecute, as if they thought not only their (*p*) *tongues*, but their hands were their own to do what they list, without any Lord over them; the Prophet (for all that) looks upon them, but *as a* (*q*) *sword in the* hand of God, over-ruled and ordered by him. And as to the business of diseases,

n Job 1. 21.

o 2 Sam. 16. 11

p Psal. 12. 4.

q Psal. 17. 13.

hear

hear what he saith, Whom our blessed Saviour commends for a faith that was greater than any he found in *Israel*: They come and go, seize upon a person, and depart from him, just as God gives them Commission to go or come; (r) *When he saith Go, they go, when he saith Come, they come*; what he commands, that they do.

r Mat. 8. 9.

2. But what need we any farther witnesses of this truth? Hear what God himself saith to this point; and that not once or twice, but often; not obscurely, and in parables, but plainly and expresly. I shall quote you but two or three Texts, and your selves, if you mind them, may meet with many scores of them in your reading. (*s*) *I form the light, and create darkness, I make peace, and create evil, I the Lord do all these things.* What can be more clear? Hearken again, (*t*) *This people turns not to him that smites them.* Who is that? the next words tell you, *Neither do they seek the Lord of Hosts.* Hearken once more, (*u*) *Shall there be evil in the City, and the Lord hath not done it?* As if he should say, It is not possible there should. And there is the same reason for the Countrey too. There is no evil at all (that is of affliction) either in City or Countrey, but ye see God owneth it as his doing; and if he own it as his doing, we may boldly say it is so. And to speak to the point of diseases; Hence it is that God (*w*) threatneth to send sicknesses, and promiseth to remove them, according as he shall be pleased or displeased with a people, to shew that his hand doth all these things: And the truth is, he that denieth him this providence, doth in effect, deny him to be God.

2. The Testimony of God himself.

s Esa. 45. 7.

t Esa. 9. 13.

u Amos 3. 6.

w Deut. 28. 21, 22. & 7. 15.

To clear this point a little (for I must not dwell upon it) and to prevent some objections which our carnal and foolish hearts will be making against it, take these three Rules.

1. That which is hard for us to do, yea more, that which is impossible for us to conceive how it should be done, is easie for God to effect. We are apt to think, how can this be? That so many thousand things, so various all the world over, should be governed and ordered by a pro-

Rule 1.

providence? But alas! What is the World and all that is in it unto God? (x) *Behold the nations are as the drop of a bucket, and are counted as the small dust of the ballance; behold he takes up the Isles as a very little thing.* (y) *All nations before him are as nothing, and are counted to him less than nothing.* (z) *He measureth the waters in the hollow of his hand, and meteth heaven with a span.* What toil, or labour, what difficulty then can there be to him, in the ordering of all these things! Know, (O man!) it is infinitely easier for the great God to govern the World, and all things in it, (though there be so many Myriads of creatures) than it is for the wisest among men, to order and govern the several affairs of a smal family, that consists but of three or four persons.

(x) Esa. 40. 15.
(y) Ver. 17.
(z) Ver. 12.

Rule 2. 2. That things fall out otherwise than we think they should, or good men could wish, is no argument to prove they are not ordered by God. That afflictions light upon such, as we conceive were fittest of all others to be spared, will not prove they come not from Gods hand. We think it pity, such a tender bud should so quickly be nipt by death, we think it might have been better, if he had been suffered to grow still. What a deal of service might he (in time) have done for God? What an instrument might he have been of Gods glory? But who made your thought the rules that God must go by in the ways of his providence? Must things either be ordered as we judge fit, or else will we deny or doubt of Gods having any hand in them? I confesse some of the Heathens have, upon this account, deified Fortune, and attributed the Government of things under the Sun to that blinde Goddess of their own setting up. But this is to take too much upon us with a witness: this is no less than damnable presumption, for us to prescribe God those rules, which if he will not go by, and be tied to, we will not own and acknowledge his providence in the World any longer. (a) *His thoughts are not our thoughts, neither are our ways his ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.*

Victrix causa Deo placuit, sed victa Catoni. *Carneades*, said it was the misery of *Athens*, that what wise men debated, fools judged of.

(a) Esa. 55. 8, 9

3. Though

3. Though many things ſeem to come to paſs by *meer chance*, it doth but ſeem ſo, for there is no ſuch thing. There is a ſecret unſeen hand of providence, that ordereth every motion and event, even thoſe which are moſt (*b*) caſual. That inſtance, which I hinted before, is very remarkable, among many. God had, by *Micaiah*, told *Ahab*, before he went to *Ramoth Gilead*, what he muſt truſt to, (*c*) *If thou come again in ſafety* (ſaith the man of God) *I am no Prophet*: But how was his death effected? (*d*) *A certain man drew a bow at a venture*, and an inviſible hand of providence guides the arrow to the right man, and directs it to hit the right place juſt *between the joynts of his armour*, and there to give him his deaths wound. The Scripture (I deny not) doth ſometimes ſpeak of chance. (*e*) *Time and chance happeneth to all*: and (*f*) *By chance* (ſaith our Saviour) *there came down a certain Prieſt that way*. But that is according to us, and ſo far as we are able to diſcern, while we look upon ſecond cauſes: for when we are at a loſs (as very oft we are) and know not whence ſuch or ſuch a thing is, we uſe to ſay, it happens by chance; and in a ſenſe we may do ſo. But all this while, there is no ſuch thing as *meer chance*. *Meer chance*, I call that, when things come to paſs, not only in ſuch a way, of which we are able to give no account, and by ſuch means as we are not aware of, but in ſuch a way alſo, that God hath nothing, by his providence to do in the ordering or diſpoſing of them. This to think is blaſphemous. For ſtill in the moſt caſual events, and greateſt contingencies, there is an inviſible hand of the infinitely-wiſe God, that linketh one thing to another, though in ſuch a way, that we know not, nor that is fit we ſhould know how.

Rule 3.

(*b*) Exo. 21. 13. compare Deut. 19. 5.

(*c*) 1 King. 22. 28.

(*d*) Verſe 34.

(*e*) Eccl. 9. 11.

(*f*) Luk. 10. 31.

A word only of application, and I paſs to the next Doctrine. Let no man then ſay, when any affliction lights upon either him, or his; This came by chance, it was my hard hap, or my bad fortune. The Apoſtle tells us, (*g*) *When a man is tempted, he muſt not ſay, he is tempted of God*: But when a man is afflicted, he may ſafely ſay, yea he ought to ſay,

Uſe.

(*g*) Jam. 1. 12, 13.

say, 'Tis *God afflicts him.* The blinde and Heathenish *Philistims* (indeed) when they smarted under Gods judgements, fansied it might be(*h*) *only some chance had happened unto them*, and there was an end: But as for us we have been taught to know God better than so, and therefore ought to entertain no such Paganish conceits. It is our duty *to see and acknowledge Gods hand* in all the blows that light upon us, and *to turn* (*i*) *to him that strikes us.*

h 1 Sam. 6. 9.

i Esa. 9. 13.

We proceed to the second Doctrine, *viz.*

Doct. 2. That, nothing doth become us better, when God layes his hand upon us, than to *be dumb*, and to take heed we *open not our mouths.* God (ye see,) hath here set before us, the Prophet for a pattern, that of him we may learn how to carry our selves under our sufferings.

We shall enquire what kind of *dumbness and silence*, this of the Psalmist was, which he is commended for, and which would so well beseem us when we smart under the Rod of God, and then the Doctrine will be, in a great measure, evident by its own light.

We shall proceed in our enquiry: 1. Negatively, to prevent mistakes: 2. Positively, and shew you what it doth import.

First, Negatively (to pass by this, that it is not to be supposed, that it was any dumbness in the proper and literal sense.)

1. What is not meant by this dumbness.

1. This dumbness doth not import any such thing, as if the Prophet had been brought to that pass, that he had nothing to say to God, by way of prayer, and supplication. He was not so *dumb*, but that he could *pray and cry too*; (*k*) *Deliver me* (saith he) *from all my transgressions, and make me not the reproach of the foolish.* And again, (*l*) *Remove thy stroke away from me. Hear my prayer, O Lord! give ear unto my cry, hold not thy peace at my tears.* And so, (*m*) at another time, when he was as dumb, and opened his mouth as little as now, ye shall yet read of his *crying in the day time, and in the night season also*; yea, it is expressly said, *he roared, and was not silent.* Nay in this case we are commanded

k Verse 8.

l Verse 10, 11.

m Psal. 22. 1, 2.

manded to pray and cry (on this fashion) and not to spare. (n) *Is any man afflicted* (saith the Apostle) *let him pray*. And *O Israel* (saith the Prophet) (o) *return unto the Lord thy God, for thou hast fallen by thine iniquity: Take with you words, and turn unto the Lord, and say unto him, Take away all iniquity, and receive us graciously.*

n Jam. 5. 13.
o Hos. 4. 1, 2.

2. Nor was he so dumb, as that he could not frame to the confession and bewailing of his sins. 'Tis true the Prophet was once troubled with such a dumb spirit, that he could not (for a while) be brought ingenuously to acknowledge what he had done amiss: But this was a silence, that did neither tend to please God, nor conduce any whit to his own ease and comfort. (p) *When he kept silence*, (thus) *his bones waxed old through his roaring all the day long*. So that he was forced to confess all, and to keep the Devils counsel no longer, he (q) *confessed his sin to God, and did not hide his iniquity*, and then found ease. Yea, whereas the Holy Ghost directs us, when God afflicts us, (r) *to sit alone, and to keep silence, to put our mouths in the dust*, that is, (in the Psalmists phrase) *to be dumb* (for all comes to one) he commands us also, (s) *to search and try our wayes, to lift up hearts and hands to heaven and cry; We have transgressed, we have rebelled.*

p Psal. 32. 3.
q Verse 5.
r Lam. 3. 28, 29
s Ver. 40, 41, 42

3. Nor was it a dumbness of stupidity and senslesness. It doth not imply any such thing, as if by degrees he grew to that pass, he cared not for, or made no matter of his affliction; but set (as the Proverb is) an hard heart, against his hard hap. No, he did (for all his silence) make his moan to God, and as he smarted, so he did lament under the sense of his afflicting hand: Hear how bitterly this dumb man complains in this very Psalm, (t) *Remove thy stroke away from me, I am consumed with the blow of thy hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume as a moth.* Read the *Psalm* 38. also, and ye shall have him in the same tune again.

t Ver. 11, 12.

4. Neither was he so dumb, as not to answer Gods voice in the Rod that was upon him. God hath many wayes

whereby he ſpeaks to man, one of them is by his Rod: So
u Micah 6.9. the Prophet tells you (u) *The Lords voice cryeth to the City—hear ye the rod, and who hath appointed it.* 'Tis ſullenneſs and ſtubbornneſs, 'tis ſign a man is poſſeſſed with a Dumb Devil indeed, that will not return an anſwer when God ſpeaks to him, ſo far is it from being any commendable ſilence.

5. Much leſs (laſtly) was he dumb and kept ſilence in any ſuch ſort as they did of whom *Amos* ſpeaks (according as ſome expound the place) that in their miſery took up a reſolution *to mention the name of God no more*, in whom they had gloried formerly. (w) *Hold thy peace, for we may not make mention of the name of the Lord*; Talk no more of Religion, and of Gods ſervice. Some make theſe to be the words of forlorn and deſperate wretches that regarded not God at all, nor would once make mention of his name, though at the laſt gaſp, but rather ſhunned it as ominous. (x) *The counſel of ſuch* wicked wretches *was far from* our Prophet: he ſtill profeſſeth his hope in God, and reſolves he would not be driven away from God, for all this that had befallen him, for (y) *Now Lord* (ſaith he) *what wait I for? my hope is even in thee.*

Gualter in loc. ut & Mercerus
w Amos 6.10.
Large Annotat
x Job 21.16.
y Verſ. 7.

2. Secondly, Affirmatively, How then is this dumbneſs to be underſtood? and what doth it import? That I ſhall ſhew you in the next place. But this I muſt firſt premiſe in the general, that the ſilence in my Text is not of the voice and tongue alone, but of the heart and ſoul alſo. For though men hear only thoſe words which come out of our lips, yet with God, even the moſt retired thoughts and motions of our ſouls do go forwards, and he takes cognizance and knowledge of them. If (z) *the fool do but ſay* any thing *in his heart*, God hears it, and can charge him with it. The Prophets heart and tongue were both dumb (and ſo muſt ours in the like caſe) and that in five reſpects.

What is meant by this dumbneſs.
z Pſal. 14.1.

1. He was dumb ſo as neither to complain of, nor quarrel with Gods providence, nor to entertain any hard thoughts againſt him; complain *to God* he did, but *againſt him*

him he durſt not. *Mourn* under Gods hand he did; and knew he might, but to *murmure* he knew was ſinful and dangerous, and therefore as to that was dumb. No doubt he had ſinful riſings and motions in his heart (who doth not feel them?) but by prayer and meditation he did endeavour to quell and ſtifle them, as faſt as they bubled up. When the waves of the ſea leave rolling, and the tempeſt ceaſeth, the ſea is ſaid to be (a) *ſilent and dumb*. Now our hearts are by nature like the (b) *raging ſea when it cannot reſt* (Gods own people find it too much ſo with them, through the imperfection of their ſanctification) *caſting up mire and dirt*. Ah, what tempeſts and ſtorms are often raiſed in our ſpirits by that paſſion, and pride, and ſelf-love, and impatience, and diſcontent, which the beſt are not perfectly freed from? Now what doth the Pſalmiſt do in this caſe? He ſaith to his heart (enabled by the grace that was in him) as Chriſt did unto the ſea, *Peace, be dumb*, and thereupon a calm followed. *Job* is commended by the Holy Ghoſt for this dumbneſs, (c) *In all this he ſinned not, nor charged God fooliſhly*. We think we have a great deal to ſay againſt what God doth, and we could hold argument, as we imagine, with God himſelf, if we might be ſuffered. But it is meet (d) *the ignorance of our fooliſh* hearts ſhould be ſilenced. (e) *Nay, but O man, who art thou that repliеſt againſt God?* See the carriage of the Pſalmiſt at another time, in the like caſe (or rather of our bleſſed Saviour, of whom that Pſalm was a Prophecie) *I* (f) *cry in the day time, and thou heareſt not; and in the night ſeaſon------ But thou art holy. He* (g) *was afflicted and oppreſſed, yet opened not he his mouth. As a ſheep before the ſhearer is dumb, ſo opened not he his mouth*, though none ever met with that injurious, baſe, and unworthy uſage he did.

a Mat. 4. 39. Σιώπα, πεφίμωσο.
b Eſa. 57.20.
c Job 1. 22.
d 2 Pet. 2.15.
e Rom.9.20.
f Pſa.22.1,2,3.
g Eſa.53.7.
h 2 King.6.33.

---*quid tot duraſſe per annos*
Profuit immunem corrupti moribus ævi?
Hoc ſolum longæ pretium virtutis habebis? Lut.

2. He was dumb: that is, He neither did nor durſt quarrel or fall out with the wayes of holineſs for all his ſufferings. A thing we are naturally prone unto. (h) *This evil is from the Lord*, (ſaith that wicked King *Jehoram*) *what ſhould I wait for the Lord any longer?* What he was, and did, we

all are, and should do, if we were left unto our selves. Once the Psalmist tells us he was neer to have done so. He began to think he had (*i*) *washed his hands in vain*, because *all the day long he had been plagued*, and chastned *every morning*, but in the end he calls himself (*k*) *fool and beast* for so doing. *Jobs* wife was set on by the Devil to perswade her husband to this, (*l*) *Curse God* (saith she) *and die: wilt thou still retain thy integrity?* But he good man, was dumb, had nothing of that kind to say, yea, he abhorred the suggestion; *Thou speakest* (saith he) *like a foolish woman.* He liked Religion and the wayes of godliness never a whit the worse for all the evils that had befallen him.

i Psa.73.13.
Verse 22.
Job 2.9.

3. He was dumb, so as not to defend himself, or justifie his own wayes before God, as if they were righteous, and he had not deserved what he suffered. Yea, he (*m*) acknowledgeth his affliction was procured by his sins, and implores Gods mercy for the pardon of them. Sometimes indeed he stands upon his own defence, and pleads his innocency and (*n*) righteousness, but that is in respect of men, from whom he had deserved no such ill measure, as he met with from their hands. But when he hath to do with God, and so far as his afflictions are Gods doing, he hath nothing to say for himself. It is enjoyned to servants as a duty, in respect of their earthly Masters, that they do *not* (*o*) *answer again*, that is, that they be not such as will be alwayes justifying themselves, and stand it out, and never yield they be in any fault, but maunder as if they thought they were alwayes chidden and blamed undeservedly. Yea, they are commanded to (*p*) *be subject with all fear, not only to the good and gentle, but also to the froward.* And if this be the duty of servants to their Masters who are but men, much more doth it become us, when God corrects us, to be dumb and silent, to take heed of any such answering again.

m Verse 8,11.
n Psa.7.3.
o Tit.2.2. μὴ εἶναι ἀντιλέγουσας. *non responsatores.* Beza.
p 1 Pet.2.18.

4. He was dumb, so as to hearken to the voice of the (*q*) Rod. *I* (*r*) *will* (saith he in another place) *hearken what God saith.* Now a man cannot listen to another while he

q Mic.6.9.
r Psa.85.8.

he will have all the talk and diſcourſe to himſelf. Many there be, which abound in their own ſenſe, that will not be perſwaded to hold their peace, and hear others ſpeak. While God is *correcting* us, he is (*ſ*) *teaching us in his Law*, ſhewing us our ſins, calling upon us for reformation, reading us a Lecture of Repentance, when he takes away any creature-comfort that we promiſed our ſelves too much from, he doth as it were ſay, will ye be alwayes (*t*) *forſaking the fountain of living waters*? Will ye never leave *digging to your ſelves broken* Ciſterns? How often muſt I break your reeds ere you will learn to take heed of leaning over much upon them? When we begin to think of taking up on this ſide *Jordan*, and then find a thorn in our neſt, what doth ſuch a providence ſay, but (*u*) *You have forgot your reſting place*, (*w*) *Ariſe, depart, this is not it.* Would you be in *Canaan*, before you be out of the Wilderneſs? Now when God is thus diſciplining of us, it is meet we ſhould ſay to him, *Lord* (*w*) *teach me, and I will hold my tongue, and cauſe me to underſtand wherein I have erred.* (*x*) *That which I ſee not, teach thou me, and if I have done iniquity, I will do ſo no more.* But this cannot be till we ſilence our own carnal reaſonings, and make fleſh and blood to hold its tongue.

ſ Pſa. 94. 12. *Vexatio dat intellectum.*

t Jer. 2. 19.

u Jer. 50. 6.

w Mic. 2. 10.

w Job 6. 24.

x Job 34. 32.

5. Laſtly, the Prophet was dumb: that is, he did *acquieſce*, and reſt ſatisfied with Gods diſpenſation, and that not only as good, but as beſt. *Job* ſpeaking how it was with him in his proſperity, tells us, that (*y*) *unto him men gave ear, and waited and kept ſilence at his counſel*; the meaning is, by their ſilence, they gave conſent to what he ſaid; they ſhewed, by holding their peace, their approbation of what he ſpake, confeſt better counſel could not be given; and that therefore it was to no purpoſe to ſay any more, ſeeing his advice and counſel could not be mended. It is much more meet we ſhould be thus ſilent before God, who worketh by an infinite and unerring wiſdome, and therefore (*z*) *doth all things well.* Thus ye read of *Hezekiah* when ſore calamities had been threatned from God by the Prophet, he ſaith no more, but (*a*) *Good is the Word of the Lord*, by his ſilence

y Job 29. 21.

z Mar. 7. 37.

a Eſa. 39. 8.

silence subscribing to Gods wisdome and goodnes in all his providence.

By what hath been said, we may conceive, what this dumbnes of the Prophet was, wherein he is by the Holy Ghost propounded to us, for an example to imitate, when ever we shall feel Gods hand lye heavy upon us in any affliction.

How fit and meet it is, that we should lay hands upon our mouth, and impose a Law of silence upon our selves, in the manner specified; what motives there be to perswade to it, and by what means such a frame of spirit may be attained, will appear farther in the next Doctrine, to which I hasten.

Doct. 3. There is no such way to make us *dumb*, when God strikes us, as this very consideration, that *it is Gods hand that* is upon us. Ye see this was it that turned *the storm*, in the Psalmists soul, into *a calm*, and made all the tumultuous risings in his heart to vanish. When he bethought himself of this seriously, that it was Gods doing, the uproar among his affections ceased. Just as the appearing of some grave person, or man of Authority, is enough to scatter an unruly rout, and to reduce them to some good behaviour, though they were all in a combustion before: such an effect will the presenting of God to our souls, by faith, work among our discomposed affections. (*b*) *It is I* (saith our Saviour) *be not afraid.* The same argument will serve to stifle any other sinful motions of the heart. It is God, be not impatient, do not fret; It is God, do not murmure, nor repine.

Ac veluti magno in populo cum sæpe coorta est Seditio--- Tum pietate gravem--- Virg.

b Mat. 14. 27.

There are three great duties of a Christian (yea, all Christianity is comprized in these three) Faith in God, Obedience to him, and Patience under his hand. And by one and the same way the soul is framed, and bowed to the practice and performance of them all. Look as there is no way to work the soul to faith, but the consideration of this; *That it is God that speaks*; And no way to bow it to obedience, but this consideration; *It is God that commands*:

mands: So there is no way to frame the ſoul to a patient ſubmiſſion (the dumbneſs we ſpeak of) under affliction, but this conſideration, *'Tis God that doth it.* The looking upon a promiſe as made by God, will ſtrengthen the ſoul to believe it, againſt all arguings and objections of fleſh and blood: The looking upon a command as given by God, will frame the ſoul to the obedience of it, fall back, fall edge. The looking upon an affliction as coming from God, and laid on by his hand, will make a man dumb and ſilent, will make him patient and calm; able to give up himſelf to be done with, as God ſhall think fit. Though there were nothing but tumults in the ſoul before, though his heart were like a troubled ſea, as ſoon as he comes to eye Gods hand, and to take due notice of it, all will be huſht and quiet; there will be a calm, as there was in the (*c*) ſhip, after our Saviours coming into it. When God but appears to the believing ſoul, and by the eye of Faith a diſcovery is made that *it is he*, darkneſs, and ſadneſs, and diſcontent, and diſmayedneſs, and drooping, and deſpondency do vaniſh at his preſence, and are no more.

c Mat. 14. 32.

Many of the ſons of men, and they who have been the wiſeſt of all others in their generation, have ſpent much time, and made it their work to find out the right *Cure* of grief and diſcontent, and ſome of them have pitcht upon one way, and ſome upon another, but going to work without the light of Scripture to guide them, could never hit upon the true Remedy, but have all become (*d*) *vain in their imaginations*, and ſhewed themſelves to *be* (*e*) *Phyſicians of no value.* It is God only which (*f*) woundeth, that can cure the wounds he makes, and that alone can teach us, what is the way to bear with patience and calmneſs of ſpirit thoſe afflictions, which drive others to their wits end, and make them ſick of ſorrow, even to death. And here ye have, in my Text, a remedy againſt all kind of grief, of Gods own preſcribing, and therefore an approved one it muſt needs be.

Quemadmodum in domo Fauſti tibicines carmina funebria quidem canebant, Chriſtus autem ſolus mortuum excitabat: ſic ſcientiæ humanæ multa quidem utiliter monent, &c. at Theologia ſolus, &c.

d Rom. 1. 21.
e Job. 13. 4.
f Hoſ. 6. 1.

I ſhall only give you a few inſtances of the admirable

Cures,

Cures, that have been wrought by this Remedy alone; upon some whose afflictions have been most heavy, and whose cases in appearance most desperate, and then come to a word of Exhortation.

1. *Eli.* Whose heart would not have been struck dead within him, by those tidings wherewith *Samuel* (*g*) acquainted *Eli* from God? How could *Elie's* heart chuse but break at the apprehension of those dreadful judgements denounced against his family, the very mention whereof was enough *to make the ears* of strangers *to tingle* at the hearing? And yet with what admirable patience doth he take it? How calm is he? How far from murmuring? And what wrought him to this pass? even this consideration, (*h*) *It is the Lord, let him do as seemeth him good.*

g 1 Sam. 3. 11, 12, 13.

h Verse 18.

2. *Job.* You have heard of the sufferings of *Job*, yea, I am sure you never heard of any meer mans sufferings like his. He was so afflicted in his estate, in his servants, in his children, in his wife, in his friends, in his body from head to foot, in his soul, that there seemed to be no place left, wherein to inflict a new wound. How doth he take all this? Doth he not storm, and rage? doth he not despond, and despair? No, he kisseth the rod, is dumb, and holds his peace, though provoked to impatience by the instigation of his wife, and upbraided by her, for serving a God that used him no better. What was it, that could possibly make a man take all this so patiently? This very consideration in my Text wrought him to this composedness; (*i*) *God hath given, God hath taken.* And when afterward he had a little forgotten himself, and spoken unadvisedly, God was pleased but to remember him, whose (*k*) hand his afflictions came from, and that presently reduced his soul to his first calmness. (*l*) *I am vile, what shall I answer? I will lay my hand upon my mouth. Once have I spoken, but I will not answer, yea, twice, but I will proceed no farther.*

i Job 1. 21.

k Job 38.

l Job 40. 4, 5.

3. *David.* I might tell you how the Prophet *David* found the rare effect of this Consideration, for the quieting of his heart, many a time and oft, and in many a sad case he was in, and not when he penned this Psalm only. But

But I will give an instance in one greater by far than *Eli*, or *Job*, or *David*, and one whose sufferings did far surpass all theirs put together, who, by this very consideration in the Text, comforted himself in the bearing of them. The person I mean was the *Lord Jesus Christ*; the sufferings I speak of was that wrath and curse of God, which he was to undergo for them whose Surety and Mediator he was, that Cup, which made him (*m*) *sweat, as it were drops of blood falling down to the ground.* This *Cup* (dreadful though it was) he took it into his hand, and drank it up, with this very Consideration in his mind: (*n*) *The Cup which my father hath given me, shall I not drink it?* And again, *Not* (*o*) *as I will, but as thou wilt.* This may suffice to shew what an effectual Remedy this is to work us, in our afflictions, to such a dumbness and silence, as the Prophet in my Text is commended for. 4. *Christ.*

m Luke 22.44.

n Joh. 18.11.

o Mat. 26.39.

We shall now make use of this, and the precedent point both together, and that only by way of Exhortation. All ye sons and daughters of affliction (therefore) into whose hands God hath put any bitter Cup, drink it, and hold your peace, though the ingredients be Gall and Wormwood; *Be dumb, do not open your mouths.* If you say, I may as well bid one in a cold fit of an Ague, that he should not be chill: How can I be patient under such sufferings as mine are? so great, so suddain, so unexpected, so irrepairable? Know, you are allowed to mourn, so you do not murmure; you are not forbidden to grieve, so ye be not dejected. He is an unreasonable man that thinks one should feel no pain, when one limb is torn and pulled from another. All that I drive at is, that you would labour for such a dumbness under Gods afflicting hand, as was before described; that is, "Take heed of quarrelling with Gods "providence, take heed of falling out with wayes of holi-"ness; stand not justifying your selves and your own do-"ings; by prayer and meditation do your endeavour to "quell all tumultuous risings in your hearts: hold your "peace, and hearken that you may take out these lessons, *Use.*

"God is now reading to you in his School of affliction; "*acquiesce* and rest satisfied with Gods dispensations: sub- "scribe to his Wisdome, Justice, Holiness, Goodness, and "Truth. This is, that you are to be exhorted to; This is the work that now lies before you. But you will say to me, Do you think you can perswade us to all this? I answer, The truth is, God must perswade; yea, and he must bless the Physick, else all is in vain. But this I am sure of, I can tell you, what it is that Gods people have found to be the most Soveraign Remedy, for the curing of the most heart-aking griefs; and that is this in my Text.

Lib. 1. Epist. 12 Proinde ad hibe solatia mihi: non hæc, senex erat, infirmus erat (hoc enim novi) sed nova aliqua, sed magna quæ audierim nunquam, legerim nunquam. Nam quæ audivi, quæ legi, sponte succurrunt, sed tanto dolore superantur.

I remember *Pliny* writing to a friend of his, and acquainting him how much he took to heart the death of *Corellius*, an aged person, one whom he exceedingly loved and valued; wisht his friend to suggest something, that might comfort him. But saith he, Do not think to do it by telling me he was an old man, and infirm, and one that in the course of Nature could not live long. These things I know, tell me something that is new, something that is great, something I never read, something I never heard before; for those things which I have heard, I often think of, but my grief is too strong and vehement to be qualified, and allayed by them. Now if any of you should impose such a Law upon me, and bid me either tell you some new thing to comfort you, that you never heard of before, or else your sorrow is such, that it will scorn all that I can say, (as (p) *Leviathan doth the shaking of a spear*) and the spirit of impatience, that is in you, will not be laid: Though the task be hard, yet thus much, by Gods grace, I shall undertake.

p Job 41. 29.

1. To suggest such Arguments to calm your spirits, as neither *Pliny*, nor any Heathen of them all ever heard, or dream't of.

Tantum quisque scit, quantum memoria tenet.

2. To tell you some things, which (if you do know) it is to be feared you have forgot, or to be sure, do not mind and take sufficiently to heart. And it is no small mercy

to

to have known truths brought unto our remembrance upon occasion. It is a courtesie any of us would thank a man for, if he do but help us to our purse again, when we have lost it, though he give us nothing but what we had before. But peradventure some may hear that, of which till now, they were utterly ignorant: This I dare say concerning the Remedy I am now giving you the receipt of, it is the best in the world; it hath, by the blessing of God, done admirable Cures upon the most sad souls, under the most heavy afflictions. What *David* said of *Goliah's* Sword, may be affirmed of it; (*q*) *There is none like it.* q 1 Sam. 21. 9.

I shall reduce all that I have to say farther about this point to these two Heads.

1. How, and after what manner the consideration of *Gods hand*, works the heart to such *a dumbness* and silence, as hath been spoken of.

2. What there is contained in this *consideration*, for such a purpose; or what the *Ingredients* of this *Medicine* be.

Now for the way and manner, how this *Consideration* of Gods hand, worketh such an effect in the afflicted soul, as hath been spoken of: It is, 1.

1. Partly by frighting us out of our impatience and discontent. One passion is often cured, or (at least) repressed by another. The apprehension of *Gods hand* in our sufferings stirs up fear, and fear drives away sinful distempers. *Saul's* thirst after *David's* blood was frighted away, (at least for the present) by an apprehension of the danger he was in from the *Philistims*. If by the Eye of Faith, we do but once see God, it will so terrifie us, as *to* (*r*) *make us abhor our selves, and repent in dust and ashes.* r Job 42. 5, 6.

2. Partly by furnishing us with matter of Consolation, something to put into the other Scale, to weigh against our sorrow. Consolation is properly a kind of reasoning, whereby we lay one thing against, and compare it with another, that by the consideration of the one, we may be able to bear the other better. When you would make both

ends of the ballance even, ye ſtill put more and more into the one end, till ye get the other up. Now this Conſideration of Gods hand, doth furniſh us (as we ſhall hear anon) with ſundry weighty Arguments of Conſolation, enough to raiſe the ſoul that is ſunk deepeſt in deſpondency, and ſo muſt needs be effectual to quiet and compoſe the heart.

3. Partly it turns one ſorrow into another; *a* (*ſ*) *ſorrow that cauſeth death, into a ſorrow that brings repentance never to be repented of*: a ſorrow for ſuffering, into a ſorrow for ſin: and ſo it worketh a tranquility in the ſoul by diverting our paſſions into another channel, where they may take their courſe without any danger. Thus Phyſicians to ſtop bleeding in one place, do uſe the way of Revulſion, and open a vein ſome other where. The conſideration of *Gods hand*, will raiſe in our hearts a ſorrow *according* to God, and that (as *Moſes* his Serpent did with thoſe of the Magicians) will eat up our ſorrows of other kinds.

ſ 2 Cor. 7. 10.

4. It works (laſtly) a calmneſs in our ſpirits, by turning our ſorrow at length into joy, converting our Wormwood and Gall into Wine, and inabling us by degrees to ſay, (*t*) *It is good for me.* The due apprehenſion of *Gods hand* in all our loſſes and ſufferings, will firſt ſtrike *us dumb*, and make us ſilent; but thoſe who are thus *dumb* (as hath been ſhewed) ſhall in due ſeaſon find that promiſe verified to them, (*u*) *The lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing.* And thus it was with our Prophet at laſt. (*w*) *Bleſſed is the man* (as he ſings ſweetly) *whom thou chaſtneſt, O Lord, and teacheſt him out of thy Law.* (*x*) *It is good for me, that I have been afflicted, that I might learn thy Statutes.*

t Pſa. 119. 71.
u Eſa. 35. 6.
w Pſa. 94. 12.
x Pſa. 119. 71.

Only you muſt know, that theſe effects will not be produced on a ſuddain; it is not to be expected, that in an hour, or a day, ſuch an alteration ſhould be made; There muſt be frequent application of the Remedy, and the ſoul muſt dwell in theſe meditations and thoughts; (*y*) *Be in them* (as the Apoſtles phraſe is) chaſe them therein by often and much muſing upon them, and hearty prayer to God, withall, for the ſetting them home.

y 1 Tim. 4. 15. ἔστωτοις ἴσθι.

We

We proceed now to acquaint you, what there is in this Conſideration *of Gods hand* in our afflictions, to produce ſuch effects upon the ſoul, that is duly poſſeſſed with it.

This only I muſt premiſe, that though it be a Meditation very uſeful for all men, in all their miſeries, yet, that one may receive the full benefit of this Truth, it is neceſſary he be a Child of God; one that hath an intereſt in him, as *David* had: For alas! otherwiſe a mans caſe is ſo forlorn, that nothing can be ſaid to comfort him, and keep him from deſpair, farther than he is willing, and labours to be in ſuch a condition as may make him a ſubject capable of the comfort.

Now there are 24 Arguments, comprized in theſe words [*Thou didſt it*] the conſideration of which, by the bleſſing of God, will be very effectual, to allay our ſorrow, to quiet our ſpirits; in a word, to make us dumb under Gods correcting hand.

I ſhall divide them in three ſorts.

1. Some of them concern all people in general, that be in any kind of miſery.

2. Others of them belong in a peculiar manner to ſuch as *David* was, [*viz.* the children of God] in all their afflictions.

3. The third ſort have a ſpecial reference to Gods people too, but ſuch of them, as ſuffer under the loſs of a dear and hopeful Child, ſuch a loſs as hath occaſioned our ſad meeting here to day.

First, For thoſe Arguments that may be fetcht from this meditation ['*Tis Gods doing*] to induce all whoſoever to lay a Law of ſilence upon their hearts and mouths, when they are afflicted; They are nine. 1.

It is He afflicts you, who is *Omnipotent*, and can eaſily do whatſoever he will. (z) *He is mighty in ſtrength: he removeth the mountains, and they know it not; he over-turneth them in his anger. Which ſhaketh the earth out of her place, and the pillars thereof tremble.* (a) *Behold he taketh away, who can hinder him?* Power alone, and of it ſelf, is very dreadful.

z Job 9.4,5.

a Verſe 12.

b Eccl.8.4. dreadful, and carries a great awe along with it. (b) *Where the word of a King is* (though he be but a mortal man) *there*
c Prov.20.2. *is power, and who may say to him, what dost thou?* (c) *The fear of a King* (whose breath is in his nostrils) *is as the roaring of a Lion; he that provokes him to anger sinneth against his own soul.* If Power be so formidable in an earthly Potentate; how shall any of us dare to murmure against his proceedings, in comparison of whom the most potent Monarchs of the earth are no better then so many impotent and silly worms?

2. Remember your sufferings come from the hand of
d Psal.66.5. him, who (d) *is terrible in his doings to the children of men*;
e Luke 1.52. yea, to the greatest of them; who brings down (e) the mighti-
f Lam.4.5. est from their Thrones, and makes (f) *such as were bred up in scarlet, to imbrace dung-hills*; ruines them and their families, when they seemed to be setled past danger of shaking. The other Argument was taken from Gods Power to do what he pleaseth, this from those dreadful effects of his power which are to be seen. He not only can do, but actually doth that which may well make us *dumb*, when he meddles with us, or any thing that is ours. How oft doth he destroy whole Kingdomes, and lay them wast, and not make breaches in private families only?

3. Think of this; your afflictions come from his hand, who is Lord of all; I told you what he can do; and what he doth: Now we speak of the *right* he hath to do what he pleaseth. Such is his Dominion and Soveraignty, that he may do *by right*, what ever he can do *by might*: He is not accountable to any for his proceedings, nor tyed to any Rule to go by, but his own will. The Potter hath not so much power and right, to do what he list with his clay, as God hath over us and ours. When men meddle with persons and businesses, that they have nothing to do with, it is unsufferable, and who can bear it? But when God meddles with us and ours, even the deerest things we have, it is only in what he hath to do, and more to do than we, as being *Lord of all*. He is not therefore to ask our leave, or

to

to ſtay for our good will, but may ſave us, or deſtroy us, build us, or pluck us down, ſettle us, or root us up, as he thinks good. He hath an abſolute, unlimited and arbitrary power, and therefore uncontroulable. And if God do but what he may, what are we, that we ſhould complain? It will not be amiſs a little to conſider, whence this Dominion of God comes, and what right he hath to it, the more to calm our hearts under his Diſpenſations. Job 33.13.

Dominion among men is founded upon one or more of theſe ſix Titles.

1. *Occupation*; He that firſt finds or lights upon any thing, of which none can give any tidings who is the owner, doth thereby become the Lord and Owner of it. *Azor. Inſt. Mor. pars.3.p.47.&c*

2. *Donation*; This and that men come to be poſſeſſed of as theirs, by gift from ſuch, to whom thoſe things once of right appertained.

3. *Succeſſion*; So children come to inherit after their fathers death, that which was their fathers.

4. *Purchaſe*; If a man can ſay, This is mine, and I am Lord of it, I bought it with my money, or made a contract for it, 'tis accounted a good Title.

5. *Uſurpation*; So ſome attain that Dominion they have, invading the right of others, and wreſting it from them by force; by their *might* overcoming the others *Right*. This is as bad a Title as may be.

6. *Preſcription*; That which a man hath ſo many years quietly enjoyed (no great matter how he came by it) he is judged among men to have a Title to.

But none of all theſe wayes comes God by his Dominion and Lordſhip over us; no, his Soveraignty is founded upon infinitely better Titles than any of theſe, *viz.*

1. His Creating of all things by his own power, out of nothing, His making all, gives him the Kingdome over All. *Leſſius de Attrib. p.126.*

2. His preſerving and upholding all things in the being he gave them at firſt. For all creatures would return to nothing (as ice doth to water, when the cold ceaſeth) if they

they were not ſupported (*f*) *by the word* of his power.

3. His being the laſt end of all, for whoſe ſake all things were made. (*g*) *Of him, through him, and to him are all things.* (*h*) *He* [not only] *hath created all things*, [but] *for his pleaſure they are and were created.* What exception then can any man make againſt his Dominion, and abſolute Soveraignty? What ſhadow of an objection can there lye againſt his Title? And therefore what can be more reaſonable and fitting than to *acquieſce* in his Diſpenſations, and by our dumbneſs to teſtifie our conſent to what he doth? If God had nothing to do with us and ours, or if he were to ask our leave firſt, and yet ſhould, without craving our good will, meddle and do with us as he pleaſeth, there were ſome ground for murmuring. But whoſe mouth muſt not preſently be ſtopt, if God ſhould ſay to us in our impatiency, what? Shall not I (for all you) do what I think fit with mine own? Shall I make Creatures for mine own ſake, and ſhall not I (without your leave) diſpoſe of them as I pleaſe?

4. Take notice your afflictions come from his hand, who is infinitely wiſe, (*i*) *and doth all things well.* Do we not all ſtand amazed at that Wiſdome, by which the Heavens and Earth, and all Creatures in both were made? And can we think God doth not order his Creatures, and govern, and diſpoſe of them, with as much wiſdome as he made them? Doubtleſs, there is nothing amiſs in his adminiſtrations. He cannot be ſubject to any errour. (*k*) *His work is perfect.* If we could tell how to mend any thing that he doth, we might be born with in our complaining and finding fault. But dare any of you undertake that? Muſt you not confeſs your ſelves to be fools, and unfit to be of his Counſel? Why then do you not lay your hands upon your mouth, and *acquieſce* in what he doth as beſt of all? Who could chuſe but be ſtruck dumb, if God ſhould ſay, *Where's* (*l*) *the man that darkneth counſel, by words without knowledge?* Muſt I come and ask your advice, and take your direction for what I am to do? Muſt my Wiſdome be taught by your

f Heb. 1. 3.

g Joh. 11. 36.
h Rev. 4. 11.

i Mar. 17. 37.

k Deut. 32. 4.

l Job 38. 2.

fol

folly? Must I do nothing before I have first called you to counsel? If God should challenge us thus, it would make us be in *Jobs* case; *I (m) abhor my self, (n) I have spoken once, but I will not answer, yea twice, but I will proceed no farther, I repent in dust and ashes.*

m Job 42.6.
n Job 40.5.

5. When you are afflicted (to keep you from impatience) do not forget your sufferings come from his hand, of whose meer indulgence it is, that you have the comfort you yet enjoy: yea by whose goodness you yet enjoy more mercies, than you have lost, as you might soon see, if you would set your selves to adjust the account. When people have lost so much, that they think they can lose no more, nor be any worse than they are, then they grow desperate, speak and do they care not what. But while men have something to lose, it keeps them in awe, specially, if they hold what they have, at the courtesie of him who hath taken away what they have lost. This is our case; all our losses and sufferings are inflicted by him, of whose meer grace we hold the rest of our Comforts; and therefore it is best for us to be dumb, *Wherefore doth a living man complain?* If our own lives be spared, it is an unreasonable thing to repine.

Lam. 3.39.

6. Bethink your selves; Is not he who now afflicts you, one whose will you have often crossed? One to whom you have walked contrary? will you not take the coyn you pay? Must you have a liberty to cross God, and God none to cross you? May you (think you) set light by his will, and must he, mean while, do nothing to displease, or thwart yours? Who made this Law? Or do you think it equal? (o) *Do ye reap any thing, but what ye have sown?* (p) *May not God walk contrary to you, as well as you walk contrary to him?*

o Gal. 6.7.
p Lev. 26.23, 24.

7. Consider, Doth not he afflict you, whom you have provoked to deal a great deal worse with you? Have not you deserved (let Conscience speak) to be punished, not only thus, but (q) *seven times more.* You have lost one or two of your comforts, but you deserve to be stript of all. Now when (r) *God exacteth less of us than our iniquities deserve,* what cause is there of complaining? shall he that

q Lev. 26.24.
r Job 11.6.

should of right be whipt with Scorpions, grumble when he is but corrected with rods? There is so little reason for that, that he may rather bless God, if he escape so well.

8. But what speak I of our deserving more evils from God in this life? If we consider it seriously, we shall find our afflictions are laid on by his hand, of whose infinite mercy it is, we are yet on this side hell. Shall those repine against temporal chastisements, that might justly be sent to that place, (*s*) *Where the worm dieth not, and the fire goeth not out.* (*t*) *It is of the Lords mercy that we are not* [utterly] *consumed.* If a man be but burnt in the hand, when he deserves to be executed, he doth not repine at the hard measure he meets with, but falls down upon his knees, and acknowledgeth the mercy of the Bench. This is our case, and therefore we may well go our way, and hold our tongue, and be glad if it fare no worse with us. Think therefore with your selves, let your condition be as bad as it will, it is better with you, than it would be in hell, whither you have deserved he should dispatch you, that hath laid this affliction on you.

s Mar. 9. 48.
t Lam. 3. 22.

9. *It is he*, by contending and murmuring against whom, nothing is to be gotten but the multiplications of our blows. *Who* (*u*) *ever hardned himself against him and prospered?* He is one that will *break* those, (be they never so stout) that do refuse to bend; The great contest betwixt God and us, is only this; *Whose* (*w*) *will shall stand*; Whether he or we shall have the disposing of our selves and ours. Now he will do with us and ours as he pleaseth, whether we will or no. (*x*) *Should it be according to thy mind?* (saith *Elihu*) *He will recompence, whether thou refuse, or whether thou chuse.* What got *Pharaoh* by standing it out against God, and refusing to humble himself? (*y*) *Woe to him that striveth with his Maker: Let the pot-sheard strive with the pot-sheards of the earth.* There is no good to be gotten by contending with one that is so infinitely above our match. Our wisest way is to *be dumb*, and to hold our peace when he pleads with us, by any of his judgements.

u Job. 9. 4, 5.
w Jer. 44. 28.
x Job 34. 33.
y Esa. 45. 9.

II. Secondly,

II. Secondly, There are (yet) other Arguments to induce us to this *dumbneſs* under Gods hand, couched in theſe words [*Thou didſt it*] which do peculiarly concern Gods people, though thoſe before-mentioned do concern them alſo.

1. Thoſe that are the people of God, may well take patiently any blows that are reached them by *his hand*, He being their God in Covenant, through Chriſt, One that hath made them his children by adoption. An ingenuous and dutiful ſon will bear and put up a great deal at a Fathers hand, without ſullenneſs and pouting, though he could not ſwallow it from any other; (z) *We have had* (ſaith the Apoſtle) *fathers of our fleſh, who have corrected us after their own pleaſure, and yet we have ſhewed them reverence*; perſevered in our duty and obſervance of them. *Shall we not much rather be in ſubjection to the father of ſpirits?* This was the Conſideration with which our bleſſed Saviour drank up that dreadful Cup mentioned before, (a) *Shall not I drink the Cup, that my Father gives me to drink?*

z Heb. 12. 8, 9.

a Joh. 18. 11.

2. Such as are the Saints of God may be aſſured all their evils of ſufferings are laid upon them, by one that intends them no hurt at all. Afflictions (indeed) look with a terrible aſpect to fleſh and blood, they have the appearance of Serpents and Scorpions, and the like baneful things, but they are ſent by him that means them no ill: Theſe ſufferings of theirs, though they ſeem to be deadly (and ſo indeed they are to unbelievers) and to tend to their undoing, are but Serpents without ſtings, and ſhall not ſo much as (b) touch them to do them any real prejudice; but are like unto the Viper on *Pauls* hand, which he ſhaked off, and received no harm, *Act.* 28. 13. This which I ſay, cannot ſeem ſtrange to a child of God, when even the Heathen man could tell his adverſaries that threatned his death; *Ye may kill me, if you will, but you cannot hurt me.*

Mar. 16. 18.

b Pſa. 91. 10.

Socrates, ut habet Epictet. cap. 79.

3. Did I ſay, the afflictions of Gods Saints come from one that intends them no hurt? That is but a ſmall matter

Mala penalia non sunt vere mala, quia sunt à summo bono, erant in summo bono, & ducunt ad summum donum.

in comparison. He that afflicts them intends their good, and will work them much good by it. (c) *All things shall work together for good to those that love God.* Do not ask me how? and which way? What thing is it that He cannot bring out of *any thing*, that (d) *commanded the light to shine out of darkness?* That spake the word, and caused all things to come out of nothing? Have patience a little (ye children of God, that are now under the Rod) and ye shall see it, and confess it your selves, that all (e) *is for your profit, that you may be made partakers of his holiness: That* (f) *which you see not now, you* shall see and thank God for *afterwards.* It would be too long, at present, to tell you how many several wayes afflictions tend to the advantage of Gods people, by bringing them unto a more clear knowledge of God, and themselves, by weaning them from the World, and raising their hearts heaven-ward, by putting an edge upon their prayer, by discovering to them their defects, improving their faith and all other graces, by being like (g) *fire and salt* to eat out those corruptions, which would otherwise breed worms in their Conscience, and hinder their inward peace, by keeping them from (h) *being condemned with the world.* These and many other benefits, such as belong to God get by being afflicted. God making the (i) *eater to yield them meat* (according to *Sampsons* riddle) and the *strong to afford them sweetness.* Their losses and crosses are such as they (k) *live by*, and do prove their greatest gain; and therefore (if they cannot do it yet) they shall ere long be able to say, as he did, *I had been undone if I had not been undone.*

c Rom. 8.28.
d 2 Cor. 4.6.
e Heb 12.10.
f Joh. 13.7.
The Latines call prosperous things *res secundas*; because they are not to be had till afterward. They that know no sorrow, usually know no God.
Oratio sine malis est sicut avis sine alis.
g Mar. 9. 49.
h 1 Cor. 11.32.
i Judg. 14.14.
k Heb. 12,9,10.
Themistocl.

4. But this is not all; Gods peoples sufferings are inflicted by one, who hath already bestowed upon them, that which may counter-ballance and weigh against all their sorrows; God hath given them those things which are more than enough and enough again, to fetch up their hearts when they are sunk lowest in despondency because of any outward cross. To know God and Christ, what an infinite mercy is it? (l) *It is life eternal*: He that hath attained this:

l John 17, 3.

this knowledge, God himself allows him *to (m) glory*. To have pardon of sin, to be justified in Gods sight, see what some bid for such a mercy, *(n) thousands of rams, ten thousands of rivers of oyl, the first born of their body*; they would part with any of these things for it, and think they made a good purchase too: To be adopted the child of God, what would not a man give for such a priviledge, if it were to be bought? To have part in Christ, to have Union and Communion with him, is there any thing in the World worth the talking of the same day with it? All these things (and yet these are not all) God hath conferred upon those that are his. Now take your calamities, (you people of God) and *(o) weigh them in a ballance*, and admit them *to be heavier than the sand*; yet is not here enough to weigh against them? Will none of those things, will not all of them countervail those losses and afflictions you are under? Is the Cup God hath given you to drink so bitter, that all those things are as good as nothing to sweeten it? Can ye have more cause to be dejected either for one thing or another, than ye have to be cheered in the apprehension of your interest in such things as these? Suppose Christ should say to you, as to the man sick of the Palsie, *(o) Son, be of good cheer, thy sins are forgiven*; would you take this comfort for a thing so trivial, that it would tend nothing to relieve you in your sadness? If these things work not with you, if these *(p) consolations of God be small* in your eyes, assure your selves it is long of your unbelief, for which you have infinite cause to be humbled.

m Jer. 9. 24.

n Mic. 6. 6, 7.

o Job 6. 2, 3.

o Mat. 9. 2.

p Job 15. 11.

5. Yet farther: your afflictions come (I speak of the godly) from the hand of him, who hath (as if what he hath given you for present were little) spoken of what he will do for you hereafter, and given you lively hopes of such things, as *(q) eye never saw, ear never heard, neither hath it entred into the heart of man to conceive*. See how contemptibly the Apostle speaks of the sufferings of this life in comparison of these things. *(r) I count not the sufferings of this present time, worthy to be compared with the glory that shall be.*

Sermo non valet exprimere, Experimento opus est.

q 1 Cor. 2. 9.

r Rom. 8. 18.

Nec cœlum, nec Christus patitur hyperbolem.

be revealed. One would think a lively hope of being admitted to the *Beatifical Vision*, and eternal enjoyment of God, should be more than enough to dry up all our tears. And doubtless, if our hopes of heaven were more firm and stedfast, though they could not priviledge us from affliction, yet they would arm our hearts so, that it would not be possible for any affliction to pierce them through.

6. Again, The godly may rest assured that their afflictions are sent from no other but him, who hath (in the mean season, till they come to heaven) engaged (*s*) *he will never leave them, nor forsake them,* (*t*) *but will be with them when they pass through the fire and water,* will not leave them destitute of his grace and mercy, but will be present with them, by his Spirit, in all their sufferings. If God should cast us into the water, and there leave us to shift for our selves, and take no farther care of us, whether we sink or swim, our case would be sad: and it would be hard to find any thing that might yield us comfort. But that mans unbelief is his greatest misery, that thinks his misery to be greater, than to be allayed with a promise of Gods presence with him.

(*s*) Heb. 13. 6.
(*t*) Esa. 43. 2.

7. Consider, Is not this affliction of yours his doing, to whom ye have vowed and sworn Obedience; Obedience active, to do that which may please him; Obedience passive, to be pleased with what he doth? And is there not reason then for you to be dumb, and to hold your peace? Will you make vows to God, and break them when ye have done? Bind your selves to God by Covenant, as by bonds and cords, and will you, when you are put upon the tryal, how you will take any thing at Gods hand, carry your selves, as if you never meant (for all your vows) he should either meddle with you or yours, farther than you your selves should think fit? Is not this mocking of God? Nay, God will not be mocked, but this will prove bitterness in the latter end.

8. Is not this God who afflicts you, he whose will ye have prayed *may be done on earth, as it is done in heaven?*

Have

Have ye not often made this your petition unto his Majesty? And will ye now be angry, and impatient, that God should rather have his will done, than you yours? Will you take on, as if it were more meet God should submit to your will, than you to his? *Nos imperare volumus, nobis imperari nolumus.* Said *Anastas.* to *Hormisd.*

9. Lastly, let not this be forgotten; you sons and daughters of affliction are under his hand, who doth (*u*) *not willingly correct*; he would not do it, if you needed it not, and therefore (*w*) *afflicts you in very faithfulness.* God makes his people (*x*) *heavy, but when need requires*; as wise and loving parents correct their children, lest otherwise they should be spoiled. A child left to himself, brings his father to shame, and himself to ruine; and therefore *a rod of correction* is but requisite to drive (*y*) *away the folly, that is bound up in his heart.* Hence is that pathetical expression, (*z*) *Thus saith the Lord of Hosts, Behold I will melt them and try them, for how shall I do for the daughter of my people?* As if he should say, There is no other remedy. If other warning would serve the turn, God would not teach us by bryers and thorns. But better weep here, than gnash our teeth hereafter. And as God corrects, but only when need requires, so he corrects no more, nor no longer. There is not one ingredient, not one jot of gall put into our Cup, more than he judgeth necessary for us. All these things considered, what cause have any of Gods people to be impatient? How fit and meet is it they should be dumb under his afflicting hand?

u Lam. 3. 33.
w Psa. 119. 75.
x 1 Pet. 1. 6.
y Pro. 22. 15.
z Jer. 9. 7.

III. Thirdly, I now proceed to those arguments of patience, which may be fetcht from these words [*Thou didst it*] that concern specially such servants of God, as suffer in the loss of a dear and hopeful Child, such a loss as hath, to day, occasioned our sad meeting here.

1. It is he afflicts you thus, to whose indulgence you are thankfully to ascribe it, that your (*a*) *tentation is but common* and ordinary. It is a sad thing for one to be afflicted in an exemplary way, such an one, as either cannot at all, or not easily be parallelled. Some of Gods people have been

a 1 Cor. 10. 13.

so

so afflicted, that they might say, (*b*) *Is there any bodies sorrow like unto my sorrow?* And God owes you no more than he did them: Yet even in such a case, though very sad, ye have seen how *Job* did bear up his spirit by this consideration, (*c*) *that all was Gods doing*, when he could not find, or hear of any in the world, whose sufferings were comparable to his. Now to lose a Child that we dearly loved, one that was hopeful, and that we had ground to think God had made his by Adoption, what affliction is it more than thousands of Gods people have had tryal of?

b Lam. 1. 12.

c Job 1. 21.

2. But secondly, I pray consider, it is he hath taken him, who hath shewed you more favour, in taking one that came out of your loyns to wait upon himself, and see his face in glory, than he hath done you injury in removing him from you. Was it not your ambition he might go to heaven, and will you be troubled overmuch now he is gone? Did (*d*) *Saul* do *Jesse* any wrong, or did he think it would be so interpreted, when he sent for his son *David* to come and wait upon him at Court? But you would not have had him gone so soon: you would still have enjoyed him a little, and a little longer, and have had him to have lingred here. It seems then all the difference betwixt God and you, is only in point of a little time more or less: That which God hath done now, you would have had him done hereafter. But can there be any good reason why you should be *tormented*, because God hath made one of yours happy so soon?

d 1 Sam. 16. 19

3. Tell me, Is not God who hath taken your Child, he whose your Child was, infinitely more than he was yours? Did you frame him, and fashion him? Did you either make his Soul, or so much as one part or member of his Body? Or if any one had been wanting, could you have made up that defect? Though you might challenge more interest in him, than any upon earth, yet what was your interest in him, if compared with Gods? Do not you know, that in respect of that interest God had in him, you (though his Parents) were no more than persons only intrusted to breed

breed him, and bring him up for his heavenly Father? And must he not go, or will you be troubled if he go, when his Father and yours sends for him? Our blessed Saviour is propounded to us for a pattern of obedience, and (d) *subjection* to earthly parents: but he must go, and be, whither, and where his heavenly Father called him, and enjoyned him, for all them: and they must submit, and talk no more of their interest, when God challengeth his.

d Luke 2. 49. *cum.* 51.

4. It is he hath taken him, who is wiser than you, and only knows from how many evils and miseries, he, by death, is freed, that we who are left behind may live to see and suffer; who can tell what sad times are coming? and is it not then a mercy to us, and ought we not, not only to be patient but thankful (though it is an hard lesson) when we have cause to hope that any of ours are got safe to heaven, where flesh, and devil, and world, shall not be able any more to annoy them, to all eternity?

5. When you think who it is hath taken him from you, remember it is he to whom when he was baptized you did voluntarily dedicate and devote him. We and all ours are at Gods disposal, whether we will or no (as we heard before) and there is no help for it; yet God loves that we should freely make a surrender to him of what is his own, (which else he will distrain for, and have at his pleasure, do we what we can to the contrary) and he accepts it graciously when we do so, as an act of our service and homage to him. But shall we give and take? Surrender up ours to God, and pretend to do it cordially, and when it comes to the point, struggle, and hold back as far as we are able, and part with that, which we have by our own act given to God grudgingly, and with an ill will? If we do not mean to give up our selves, and ours to God, why do we play the hypocrites, and pretend it? If we do it really and in good earnest, why do we repine when God takes but that, which is not only his own, but which we have freely given him?

6. I shall adde but one Consideration more; which was

 suggested

Mr. *A.* ſuggeſted by a Reverend and worthy Man, 'Tis he hath taken your Son, who did ſo freely give you his. God ſpared not his only Son for you, but was willing to give him up even to the death, and thought not much to part with him; and while you think of what God hath done in this kind, it cannot but ſeem a poor thing, (in your own eyes) for you to part with yours when he will have it to be ſo.

All theſe things laid together, I ſuppoſe you will ſay, the conſideration of *Gods hand* in all our afflictions hath enough in it to make us ſubmiſs and calm, to make us patient, and contented, in a word, to make us *dumb and ſilent* under his ſharpeſt Diſpenſations.

And now I ſhall adventure to open and ſearch the wound of thoſe our worthy friends who are moſt concerned (and with whom we ſympathize) in this ſad loſs: and for whoſe ſake (ſpecially) I have provided the plaiſter, the ingredients of which I have been ſo long giving you the account of. And though I ſhall (I believe) make the wound bleed afreſh, by telling you, in their hearing, what it is they mourn thus for; yet having a Remedy at hand ſo ſoveraign, and ſo approved, I hope by the application of it, their ſorrow will, in ſome good ſort, be allayed.

I had thought to have reduced what I have to ſay concerning this ſweet Child that is gone (and ſo I eaſily might) to three heads; his parts, which appeared in him very early: his piety, of which he gave good evidence; and his dutifulneſs to his Parents, which was as remarkable as the other two. But I my ſelf was ſo affected with ſundry paſſages concerning him (which I have to tell you) as they came ſuddenly to my mind, that I ſhall even repreſent them to you, in the ſame order, wherein mine own thoughts at firſt met with them, not ſtanding upon any method.

This ſweet Child was five years and an half old compleat, within two or three dayes, when God took him: But he had arrived to that in five years, and a little more, that ſome which are here (I am afraid) have not arrived to in ten times that ſpace. He

He had learn'd his † Catechiſm throughout, and began to learn it over again, with the proofs out of the Scripture at large, wherein he had made ſome progreſs. Yet did he not learn theſe things as a Parrot by rote, without underſtanding what he ſaid, but could give a good account (much beyond what might be expected in one of his years) of the ſenſe and meaning of what he learn'd. Of this, both others, and I my ſelf have made ſome experience.

† The Aſſemblies ſhorter Catechiſm.

Neither did he look upon his Catechiſm only as a task impoſed upon him by his Parents, which he was to learn, for fear of the rod; but took a great deal of pleaſure in it, and would often have it at night to bed with him. Some good acquaintance alſo he had gotten with the Scripture ſtory. Theſe things argue both parts, and ſomething of a pious diſpoſition likewiſe. How few ſuch of his age are to be found?

He met one day (in a Gentlewomans Chamber, who lives in the houſe) with a book that treated of the paſſion of Chriſt, and reading a little in it, ſaid he liked the Book well, and that he would read it over. So he began and read ſome few pages, then turned the leaf down, and the next day came again and began where he left, and ſo from day to day, till he had read a conſiderable part of it.

He was a very dutiful Child to his Parents, and would exceedingly rejoyce, when he had done any thing, or carried himſelf ſo, as to pleaſe them.

He was taken with the Book called, *The Practice of Piety*, and delighted to be reading in it.

His Father ſpeaking to him one day about the Devil and Hell, and things of that nature, asked him if he were not afraid to be alone? He anſwered no: for God would defend him. His Father asked him, why he thought ſo? He replyed, that he loved God, and that he hoped God loved him. But (ſaith his Father) you have been a ſinner, and God loves not ſinners. But I am ſorry for my ſins (ſaith he) and do repent. Repent (replyed his Father) do you know what repentance means, and what belongs unto it?

And he gave him a good account of the apprehenſion he had of the nature of that Grace, according to what he had learn'd in his Catechiſm, but yet in his own words and expreſſions.

He would oft ask his Siſter (who was ſomewhat younger than himſelf) whether ſhe truſted in God, and loved God? and would tell her, that if ſhe ſought God, God would be found of her, but if ſhe forſook God, God would caſt her off for ever.

He took that delight in his book, that his Father and Mother have ſeen cauſe ſometimes to hide away his book from him.

He was never obſerved to diſcover any pouting or diſcontent, when upon any occaſion he was corrected. And you muſt not think I am telling you the ſtory of one, in whom *Adam* (as they feign of *Bonaventure*) never ſinned. There is *that fooliſhneſs bound up in all childrens hearts, that will ſometimes need the rod of correction*; though there be very few in whom there appeared leſs than in him.

Prov. 22. 15.

The day before he died, he deſired me to pray for him: I told him, if he would have me to pray for him, he muſt tell me, what I ſhould pray for; and what he would have God to do for him! He anſwered, *To pardon my ſins.*

Oft upon his ſick-bed he would be repeating to himſelf the 55 Chapter of *Eſay*, and other pieces of Scripture, which in the time of his health he had learn'd by heart.

But that paſſage in the forementioned Chapter was moſt frequently in his mouth, and uttered by him with much affection: *My thoughts are not your thoughts, neither are my wayes your wayes, ſaith the Lord: For as the heavens are higher than the earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts*: as if God (out of this ſweet *Babes mouth*) had, in theſe words, read to his Parents a Lecture of ſilence and ſubmiſſion under *his hand*, and taught them that he muſt be dealt with and diſpoſed of, not as they, but as his heavenly Father (whoſe thoughts were far different) ſhould think fitting.

One

One time he brake out into this expreſſion, My God, my God, deliver me out of this miſery, and from the pains of hell for ever.

A little before his death he brake out into theſe words, My ſins pardon, my ſoul ſave for Chriſt his ſake.

I cannot blame thoſe worthy perſons ſo neerly related to him, though they mourn at parting with ſuch a ſweet and hopeful Child; any more than I could blame them for feeling pain, if one of their limbs were torn from another. Only they muſt not mourn to deſpondency; and I hope I gave them ſufficient reaſon why, before.

What an inſtrument of Gods glory might he have proved? What a deal of ſervice might he have done to God (in all likelihood) had he lived to old age? But it was Gods doing.

I ſhall only make two or three Animadverſions upon the whole, and conclude all with five words of application.

How many are there that live to fifty or threeſcore years, of whoſe life ſo good an account cannot be given as of this little one, of five years of age and an half?

How many Gentlemen be there, of whom when they die, all that can be ſaid is this, They were born, they did eat, and drink, and play, and hunt, and hawk, and lived like ſo many wild *Aſs-colts*, never minding any thing that concern'd Gods glory, or their own ſalvation, either when they were children, or after they came to mans eſtate, and ſo died, and dropt into hell? Job 11.12.

How many others be there, of whom when they die, all that can be ſaid is this; They were born, they did eat and drink, and moil and labour for the bread that periſheth with all their might, but neither knew, nor cared to know what they were born for, like bruit creatures, only minding preſent things, and thus ſpent fifty or threeſcore years, and ſo died, and went down to hell?

How much more comfortably might a Miniſter of the Goſpel admit to the Sacrament of the Lords Supper ſuch a Child as this, notwithſtanding his years, than thoſe of ten times

times his age that are children (would to God they were like some children) in understanding?

I shall make Application of what hath been said touching him, in five words.

1. To all in general, to admire and adore Gods Grace, which doth shew it self, and work thus in little ones. Do not say, All this was nothing but his education. Blessed be God for his education: and those children have cause to bless God, whose Parents have been careful to bring them up in his fear. But sure it was something else, for we see how different wayes those take, that have one and the same education. If education would have done the thing (without Gods blessing) doubtless *Eli*, and *David*, and many others of Gods Saints, had never had their hearts broken by the ungraciousness of their children.

— — Laudes sive tuas in Christo, sive magis in te laudes Christi. Aug. ad Valer. com.

2. To Parents, to encourage them to be dropping principles of Religion into their little ones, and to be doing it betime; to season the Vessel first, if possible, with the fear of God. We know not how soon God may be pleased to work upon the hearts of our children, even the youngest of them.

3. To young ones, that they would learn to imitate and follow this example, that hath been set before them. Learn to know God, and remember your Creator betimes: Learn to pay the duty and observance you owe unto your Parents. This is a thing well-pleasing unto God.

4. To old ones, that come short of this sweet Child; Blush and be ashamed (man!) to be forty or fifty years of age (it may be more) and yet out-stripped by a Child of five years and an half, not to have attained so much knowledge of God, and the things that concern your souls, in all these years, as he had attained in so short a space. Learn to know God at last, get acquaintance with the principles of Religion, while you have yet a day, while ye have yet an hour left, before ye go hence, and be seen no more. You will say, would you have us old folks, (at this age) go learn the Catechism like children?

Object.

If

If you do not know those things already, why not? I am sure you were better do so, *Than have Christ come in flaming fire to take vengeance on you because you know not God.* It is better by far to set your selves to the learning of the points in the Catechism, than to go to hell for your ignorance. *Answ.* 2 Thes. 1. 8.

5. To those worthy persons, the neer Relations of this sweet Babe that is gone; God hath but taken up this little Lamb to heaven, to make you, in your hearts and affections to follow after. There is a part of you in heaven already: He must not come again to you, make sure that you meet him there. And when you think how dearly you miss him, remember but who hath taken him. Submit to, and *acquiesce* in Gods Dispensation. Remember it is his hand. Some do think there is no such Remedy for the Disease called the *Kings-Evil*, as a touch with the Kings Hand: but this I am sure of, there is no such way to abate the anguish of our souls under any smarting blow from Gods Hand, as the serious consideration of Gods Hand, from whence the pain comes. Do not forget the Text, *Be dumb, open not your mouths*: not one word: *It is Gods doing.*

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Septemb. 10th. 1657.

EDM. CALAMY.

FINIS.

In Memoriam Johannis Langham *ſummæ ſpei pueruli,* *D.* Jacobi Langham, Eq; Aur. *filii.*

FElix ingenio, & cui læva in parte mamille,
Nil cordis, bone, necquicquam quererere magiſter.
Mollis ad obſequium flecti (ſine moribus hilum
Non valet ingenium) & cui diſplicuiſſe parenti
Pænagravis, ſine pæna alia. Non ille ſalubres
(Quod pueri faciunt) monitus committere, ventis:
Non odiſſe libros imò his incumbere, totis
Viriculis, ludo eſt: jamdudum clamitat (O he:
Jam ſatis eſt fili) genitor, requieſce parumper:
Ille, operi intentus, divelli ſuſtinet ægrè.
Tantus amor libri, tantique ſcientia rerum.
Omnibus acceſſit pietas, quæ maxima virtus:
(Qua ſine nil prodeſt habuiſſe, atque omnia noſſe)
Non, pueri pro more, preces (ut inania verba)
Effudit ſine mente. Obiter non Biblia legit,
Hunc librum manè & ſerò verſare juvabat.
Indeque decerpſit quæ mente reponeret alta,
Quæque animo ſecum pia nocte dieque revolvat.
Sæpe videns pater hæc, & vix ſua gaudia celans,
Jam juvat O: vixiſſe, inquit, juvate eſſe maritum,
Te tanta mihi prole: Tibi O! ſunt Neſtoris anni.
Sæpe eadem charæ genetrici mens, & eodem
Illa Deum voto pia corde & voce fatigat.
Sæpe ſua venerandus Avus, ſed ſæpe nepotis
Cauſa gaviſus; mea ſpes, mi Scipio, dixit,
Vive, meoſque oculos, & patris claude ſuperſtes.
Sæpe & Fortunas aliquis laudabat amicus
Veſtras, & ſecum; ſi tali ego prole beatus!
Heu! quantum cæcæ mortalia pectora noctis,
Quantum noctis habent! quoties heu! fallere noſtrum
Nos ſolet augurium! Non quæ potiora miſelli
Cenſemus, ſic viſa Deo: retinere parentes
In terris ſatagunt: Hunc cælo deſtinat, illuc
Vult Deus ut properet, vocat; & parere neceſſum eſt.
Ergo abiiſſe preces in ſumos? ergo dolori
Indulgere? abſit; neque enim periiſſe putandum
Morte caput charum hoc: illi tantùm alia columbæ
Conceſſa; & procul a terrenis fæcibus iſtis
Fugit, ubi æternùm requies, ubi vilia habentur
Maxima quæ cenſent mortales cuncta: Quid ergo
Oppugnant capiti ſ tam chari gaudia veſtris?

Let thoſe that have an Elephant to make
Of ſome poor ſilly worm, themſelves betake
To invoke their Muſes, for t' inſpire their brains
With ſome poetick, high-flown ranting ſtrains.
But, for my part, as I have no ſuch taſk,
So from the Muſes I no help do aſk.
He is a Little One of whom I treat,
But yet of worth ſufficiently great.
Thoſe fictions, with which ſome do uſe t' adorn
Such as they praiſe, we from our hearts do ſcorn.
Preciſe and meaſur'd truths here only be,
Strange, without help of all Hyperbole.
That he, ſo young, ſhould be ſo ripe in parts,
So dutiful, ſo skill'd in th' innocent arts
Of pleaſing's Parents: ſo well pleaſed when he
Had done, what by them he approv'd did ſee:
So pliant to their counſels (things which moſt
Throw at their heels and ſuffer to be loſt)
So docil, ſo delighted with his book,
(On which as on their torment, others look)
So pious (that's the chief) and fearing God,
And all this with ſo little help of rod.
Theſe things are ſtrange, and ſome may think, ſcarce true,
But all this, by experience, many knew:
And witneſſe will, that this is no device,
To make men take for gold a Copper-piece.
You his Relations, to whoſe hearts ſo neer
This Jewel lay, and lye's be of good cheer:
He is not loſt, whom you ſo dearly miſs,
He has but found ſome ſhorter Cut to bliſs.
So you have known a Seaman by a wind
Serving his turn, and blowing to his mind
Soon brought, with joyful ſpeed unto his home
In a few weeks, when many others come
(Toſſed with adverſe tempeſts) ſad, and late,
Sore weather-beaten, moaning their hard fate:
To wiſh thee here, would be thy injury,
Rather, let's wiſh our ſelves (dear ſoul!) with thee.

T. B.

In præproperum fatum chariſſimi ſibi adoleſcentuli Summaſpei floſculi Johannis Langham *dilectiſſimi ſui fratris* D. Jacobi Langham Eq; Aur. *filioli.*

COndones lachrymis puer (hæc tua Juſta) beate,
Fonte hoc luſtrali, Sacra adeunda tua.

Quam-

Quamvis excelſis ſplendet tua gloria cælis
Solem ſpectamus cum madidis oculis.
Vidimus hic vires, puerili in corpore, adultas;
Auguſta auguſtam mens tenuitque domum.
Tædebat vitæ, maturum cætera cælis:
Longa fuit virtus vita ſit ergo brevis.
Emicat haud aliter fugitivo numine fulgur
Aer nec longa luce coruſcus erit.
Sic ſubito placidi cecidere ex arbore fructus,
Sic hyemem nullam dulcia poma ferunt.
Exiguus durat cum parvo lumine juncus,
Clarior at magnis quàm citò flamma perit:
Anguſtare, oculſque Tubis tranſmittere viſus
Ut ſtellas videant, Tu Galilæe doces.
Clarus ab exiguo penetrabat corpore Cælos
Hic puer, utque Tubo Corpore functus erat.
Quis vellet longæ jam ducere tædia vitæ
Cum brevis ad ſuperos poſſit adire dolor.
Ille hic qui tenuì modulatus arundine Cælum eſt,
Inter cæleſtes non Cherubinus erit?

Sic flevit mæſtiſſimus patruus
Guil. Langham *M. D.*

MY tears are juſt, theſe diſtillations are
Not iſſues of a Rheumatick Catarrhe:
Nor call them womaniſh, I hate to be
Eſteemed as a Mourner but in Fee.
You'l ſay the cauſe was ſmall, I yield he was;
Yet a ſmall child, a gyant may ſurpaſs.
Vertue excelleth bulk, and goes beyond,
Great is the loſs of a ſmall Diamond.
As for his Soul, 'twas of the biggeſt ſizes,
Enrich't with all the chiefeſt rarities.
So have I ſeen a little caſe contain
All the whole lineaments of a goodly man.
In ſmalleſt things Art is more rich and pure,
He was a picture drawn in Menuture.
This little Child had as great faith as any,
The ten Commandments written in a penny.
His ſoul in thoſe ſtreight lodgings to too pent,
Removed to a larger apartment.
His Meditations, and his fervent prayers,
Were higher, ſtronger than his tender years.
Through the inner Cypreſs Veil (we call it Love)
Of's innocent body, Heaven did more warmly move.

We e're choak't with thicker clay, and muffled on,
As pris'ners are at execution:
We e're full of darkneſs, horror, and deſpair,
And when we die, repleniſhed with fear.
Death found him joyful, and hath left him ſo,
Whil'ſt we like Mourners 'bout the ſtreet do go.
And ha'nt we cauſe? whil'ſt we delight to wear
His Memory like pendents in the ear?

William Langham, *M. D.*

To the moſt Hon. Sir *Ja. L.* Knight, and his moſt vertuous Lady, in memory of their young Scient newly tranſplanted *Jo. L.*

SAy, is't not a ſacred injury to rehearſe
Paſt griefs, and make you ſuffer o're again in verſe?
But that the ſubtilty of love hath found out arts
(Rifling his urn) to coffin him in eyes and hearts,
Where lives embalm'd an early piety, their view
This Orient Pearl freſh made of that morning dew
Under whoſe name (thus vail'd, leaſt that we fondly pry
Too neer in Sorrows Lodging) there you may deſcry
Ingenious Innocence an hollowed Wit
A ſtranger to thoſe blacker Crimes that poyſon it:
Grown perfect Man by thriving Education
Spares ſome Refinings of a Reſurrection.
Here methinks I ſee that pretty Queſtioniſt
Catechize his teachers unto his own acquiſt
Of Truths, there ſatisfied, (chiding that buſie ſect
Of reſtleſs heads, thoſe Pick'locks of Heavens Cabinet)
A morning Penitent ſee him beg pardon when
'Twas hard to ſay, which firſt, the Penance, or the ſin;
Waters, which to each thirſty ſoul may given be
Taught by a Prophecie, may well be ſpent on thee.
Taſting ſuch ſweets, we find mortality did much
Thirſt after craſie mortals, deeming all were ſuch,
Men were in love with ſadneſs, States for ſorrows call,
Sickneſs became the Natives Epidemical,
But ſtay! Let now no German Confident from hence
Dry. in Na. *Blazon the Glories of his youthful Excellence*
'Bove th' Europian World, who did at twice ſeven become
A Pſalmiſts Paraphraſt in his own Idiom.
But in theſe Herſe-cloaths this young Catechiſt you ſee
Bound up, a little volum of Divinity;
But why ſo faſt? Sweet St. was't to keep pace in Hymns
Th' hallowed Reaſon, with thoſe winged Cherubims?

And,

And you his neer Relates who sublimated are
Into an height in Natures Crusible, so far,
Could you then well expect your next extract should be
Clear'd and refin'd to less than immortality?
Whilst Heaven's so friendly by this gainful violence
To Court you thither where he hath his Residence,
Steals th' affectionate, raises the Souls to bear
A part with whom your love was plac't, and to lodge there
Speed, is successful, quickens joys, and in a throng
'Tis so, we think him best at ease that stays not long.
Dry up those christal streams, 'twas not too soon,
He gains the prize that first his course hath run.

Lod. Downs, *D. D.*

In Obitum Johannes Langham *generosi & optimæ spei puelli, qui nondum pueritiam excedens vitam hanc mortalem cum immortali commutavit,* Julii *die* 29. *An.D.*1657. μέτρα παραμυθητικά.

SOl loca terrarum rediens Antarctica versus,
Partibus æstatem reddit Borealibus orbis;
Induit hæc agros maturis frugibus, atque
Exuit, agricolis tandem sua vota rependens,
Falciferæ manui flavas dum præbet aristas.
Interea cadit hæc matura, at spica tenella,
Falce necis properæ, potius generosa-ve planta
Decidit, Autumno nondum nudante capillis
Arboreos ramos; inopino funere monstrans
Quantula sint hominum corpuscula, nempe caducis
Vel foliis quod sunt leviora ut justa doloris.
Causa, tamen cum plena spei, modus esto querelis.
Semen ut obtectum, caro sic tellure resurget
Ad decus eximium, & vires renovata perennes.
Oh sua qui toties ventis commisit & undis,
Non sine successu, de terra, ne anxius esto,
Quin sibi commissam prolem cum fænore reddet.
Debitor usuram pariter cum sorte negabit,
Agricolis potius nec reddent arva laborum
Fructus, sperato lucro mercator ab Indis
Nec fruiturus erit, quam non rediturus ab urna
Filius hic lucis, qui spe requiescit in illa.
Nam prius angusto ex mens corpore viva recessit
Ad patriam superam, cumulatis dotibus aucta
Munere divino, sic decrescente Johanne.

Cresceret

Creſceret ut Chriſtus ſancto formatus, in iſto,
Ad culmen ſurgens, quo non perfectio major
Sperari queat; à lachrymis hoc temperet omnes,
Queis aliter talem ſobolem periiſſe doleret.

Franciſc. Markham.

MEn in their ſtrength being counted trees, the young
Are plants, or buds, and bloſſoms, when the ſtrong
Are but as flowers, the aged being like ſheep
In deaths-fold ready to be laid on ſleep,
Children are lambs: if theſe be made a prey
To death, and nipped firſt, their noon of day
Being by night prevented, 'tis not new,
Nor ſhould ſeem ſtrange, being ſo often true
In lambs and buds, that are the forwardeſt,
Such plants being firſt remov'd that promiſe beſt.
Men, dealing thus with creatures them below
If God above deal ſo with us, may know
We clay before him ſhould be dumb, this rod
Being deſerved too at th' hand of God.
'Tis fitting ſinful creatures ſhould be meek
When ſmiten, then to turn the other cheek,
And Adam's *ſin it was to ſpare no tree*
His ſeed ſince mortal are by juſt decree.
So that no tree, nor plant, nor graſs, nor oak,
Can be ſecured from deaths fatal ſtroke.
In Paradiſe no one untoucht might ſtand,
None outed thence ſcapes deaths impartial hand.
Yet death's no death to him being in that trice
Tranſplanted to the heavenly Paradiſe,
Being gathered from the weeds here left on ground,
For ever in lifes bundle to be bound,
Tane from the flock in that pure Virgins train
Which are with th' lamb of God for to remain.
Then count not this for death, night call not this,
But a dark cloud conveighing him to bliſs,
Dark on Survivers ſide, to him 'twas bright,
Whom it tranſlated to eternal light.
All tears being wip'd then from his eyes that's gone,
Wipe thoſe away, this doth occaſion.
When he received was, he was but lent,
Not loſt, now gone, but is before us ſent,
Thither where's had that one daies full delight,
Which is an endleſs Sabbath without night.

Francis Markham.

An

An Encomiastique upon the death of that precious Child Mr. John Langham, *the son of Sir* James Langham *Knight.*

HAd I the vein to versifie as some,
My pen should write although my tongue was dumb.
A Poets pate I never had, nor shall,
My fansie seldome wrought that way at all;
Yet give me leave to try, though Muses nine
Stand a far off, the Bayes shall ne'r be mine.

JOHN LANGHAM, a man, on high.

A child, and yet a Man, no Paradox:
There are few men can shew such fruitful stocks
Of sacred wisdome, sorrow, faith, love, zeal,
Which grew on thee, and thou didst much reveal;
So wise, so young! May we not liken thee
To Solomon *in's youth? to* Timothy
For Scripture skill; and for hearts tenderness
To sweet Josiah; *thus did God thee bless;*
Thy faith entitled thee blest Abrahams *son,*
For thou believing didst as he had done;
This difference observ'd, his faith was strong
When he was old: but thine when thou wert young.
So great to thy dear Lord was thy affection,
The loving thou wert, and the beloved John;
Yet more! for zeal, may we not thee compare
To Israels singer? an example rare,
The most choice virtues of these three and three,
Did all concenter and concur in thee.
On high thou art now gone, where thou hast more
Of Man and God, than we who stand on shore;
Thy parts are perfect, and thy lovely grace
Is ratified: for no dross hath place
In heaven: And now could thy Parents dear,
But think how blest thou art, surely no tear
Would drop from their too mournful eyes, but they
Would, as they should, rejoyce to see this day
Of thy souls triumph o're sin, death, and hell;
Who didst well living, and being dead art well,
Wait but a while, and thy most precious dust
Shall rise again when God shall raise the Just;
When soul and body both compleat shall be,
Fully enjoying God t' eternity.

Samuel Ainsworth,
Minister of the Gospel at Kelmersh.